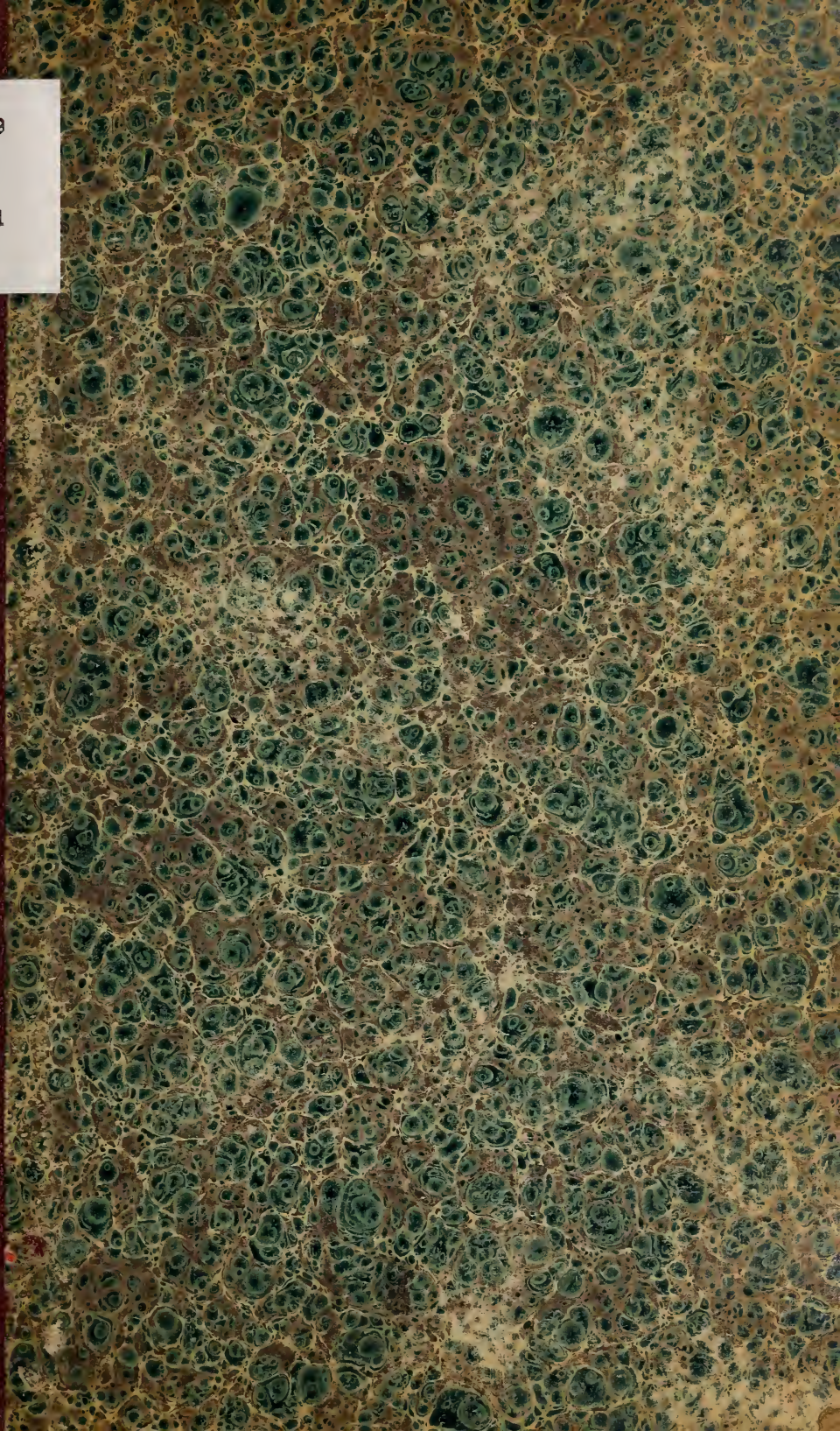


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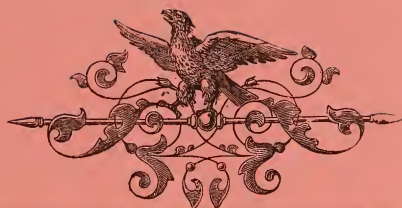
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UNITED STATES OF AMERICA.



PHYSIOGNOMY

BY PROF. A. E. WILLIS,

Author and Lecturer.

If a man's character you wish to find,
Look in his face, the mirror of the mind.

CAMERON, AMBERG & CO., PRINTERS AND ENGRAVERS, CHICAGO.



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ILLUSTRATED PHYSIOGNOMY.

If a man's character you wish to find,
Look in his face, the mirror of the mind.

Nane ever feared that the truth should be heard,
But those whom the truth wad indite. —BURNS.

BY PROFESSOR A. E. WILLIS,
Practical Physiognomist, Author and Lecturer.



CHICAGO:

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CHARLES F. GUNTHER,

CHICAGO.

He is a self-made man, and a fair illustration of an evenly balanced head and temperaments ; he has good business capacity, is active and energetic ; his lips indicate self-control and the ability to control others, and the eyebrows his determination to overcome obstacles.

APPLICATION OF PHRENOLOGY.

I DO not know of anything connected with man's health, talents, character, business, happiness—in fact, everything pertaining to his career in life—to which phrenology cannot be successfully applied; neither do I know of anything where it is not necessary. The man who hires a clerk or employe, for any purpose, would find it to his advantage to know something about the private as well as general character of that individual. And the employe would likewise find it to his advantage and convenience to know a little more about his employer's traits of character than he generally does. The salesman would better understand how to deal with customers, and the purchaser how to bargain with the seller, did they better understand human nature, and consequently each other.

But there are two ways especially in which I believe phrenology will some day be applied, and I hope that day is not far distant. One is that parents will deem it an imperative duty to leave to their children a full and detailed phrenological description of their heads—a mental picture—so that their offspring may know wherein they resemble their ancestors; and, by comparing the charts with the life or character of their parents, they will better understand their own peculiarities, their excesses and deficiencies, and their natural tendencies. What an amount of practical knowledge and a blessing this would be to every son and daughter! And what would some persons not give to know more about those who brought them into the world, but, through death, left them in early life, so that they had no opportunity to know them mentally? Could there be any greater pleasure and interest growing out of family relationship than for people to be able to trace back to their grandparents and great-grandparents their temperaments and mental characteristics, and thus be able, by comparison, to see wherein they resemble them, and what conditions of character they have inherited, to a certain extent, from their fathers' ancestors and likewise from their mothers'? This would be a blessing hitherto unknown to the human race, and the benefits of which none can predict. They could likewise see wherein their ancestors had been properly or improperly mated—learn the relation

which the temperaments sustain to each other in marriage, and thus know the best combination favorable to bright, healthy offspring. So, by a comparison of the phrenological organs, they could learn why some parents were unhappy in their union. This would be a lesson of great practical importance, because to know the mistakes of others, is to know how to avoid failures ourselves.

The second application of phrenology is in the proper selection of a conjugal companion. What is the law to be observed in marriage? Just this: Marry one whose heart and spiritual nature is in harmony with your own, but whose temperament is different. Violate this law, and you will certainly bring misery upon yourself and partner, and entail sickness and early death on your posterity.

But there is another reason why persons should consult phrenology or a phrenologist in regard to marriage. Modern courtship is a farce, a sham, a deception, a lie. The object of courtship should be for the two parties to become familiar with and thoroughly understand each other's peculiarity of mind and character, ways and habits, so as to enable them to judge whether they can love each other constantly, and thus live happily together. Do they do this? Perhaps one couple out of a thousand may; but the great majority conceal all objectionable traits of character, and reveal only the most pleasing and fascinating. The object of each is merely to try and win or capture the other; and very often all kinds of devices are resorted to for accomplishing this purpose. As marrying is the most important event in one's life, every precaution should be taken to insure success and guard against being mistaken.

BENEFIT OF PHRENOLOGY.

THE study of phrenology and physiognomy is the most important, useful and interesting study in the world. Only those who have made it a study, and followed its teachings far enough and long enough to be benefited by it, can possibly understand its value to mankind, individually and collectively. There is no science or pursuit of knowledge the investigation and acquisition of which will better develop the intellectual faculties, especially the perceptive, which render men practical and impart a matter-of-fact, common-sense cast of mind, able to apply itself to almost any calling in life. So that, apart from its intrinsic value as a means of knowledge, it is particularly beneficial, even essential, to the development of the most important powers of the mind, and necessary to the successful accomplishment of every enterprise and transaction, whether it be of a business, social or religious nature.

I hold, therefore, that every man, woman and child should have a general knowledge of phrenology and physiognomy, and especially should ministers and teachers understand it, so that they might know better how to deal with human nature, and the more easily reach the mind and heart.

Every person should likewise have a chart of his head. A picture of the mind and character is really of greater importance and value than a picture of the face. To know wherein we are deficient and excessive is an imperative duty devolving upon every person who would make the most of himself or herself, and fulfill the grand object of life. Our own perceptions and conceptions of our personal character, nature and ability, are only partial, and therefore imperfect. It requires some standard or rule by which we can measure—by which we can determine—the actual and relative strength of all our faculties; not only in their individual and collective relation to each other, but in their relation to the capacity of the same faculties in other minds. When people assert that they know all about themselves, or more than any one else can tell them, they not only show their ignorance of themselves, but also how little they know about a science that, when applied, can reveal to them more of the inner man than they ever thought of.

Why spend half a lifetime trying to find out what calling in life you are best adapted for, when phrenology will point out your course before you commence ?

Why train and educate children wrongfully, through ignorance of their physiological and mental nature, when a good practical phrenologist can tell you more in ten minutes, about their hidden traits of character and natural tendencies, than parents will learn in ten years ?

Why plunge into a matrimonial hell, when phrenological advice might have put you into a matrimonial heaven ? Why marry through ignorance of physiological principles or laws, and have your children die before they are twenty or thirty years of age, when proper marriage would have given long-lived sons and daughters ? Why bring or transmit weak, sickly, passionate, dull, half-idiotic specimens of humanity, when parents might just as well be the progenitors of strong, healthy, moral, bright and intellectual children, who will be the joy and pride of their parents, and a blessing to the world ?

I shall be pleased to make examinations and fill out charts for any who may desire them. Those who cannot reach me personally can have a description by sending two well-defined photographs—a front view and a direct side view ; also stating the color of the hair and eyes. Prefer to have pictures from negatives not retouched, as the likeness is often changed, so many of the lines of the face being worked out in retouching the negative. Any other statements the person sending a photograph may wish to mention, such as age, height, etc., will be acceptable.

PRINCIPLES OF PHRENOLOGY.

PHRENOLOGY reveals character by the form of the head and the size of its organs ; and is the parent of physiognomy.

PHYSIOGNOMY reveals character by the shape and size of the features and the expression of the countenance.

I ask the reader's careful consideration of the following principles :

1. The brain is the organ of the mind, spirit and soul.
2. The brain is a plurality of organs; one or more of them can be exercised, or brought into action, independent of the others; each, however, being in sympathy with the others, and all sustaining a mutual relation.
3. The temperaments form the basis of human character, and determine the nature or direction of the organs.
4. The size of any organ or head indicates its power.
5. Any organ can be increased by exercise and decreased by non-exercise.
6. The quality and fineness of the organs and features determine the character and ability, activity and brilliancy of the mind.
7. The perfection of man's entire character—religious, moral, intellectual and commercial—depends upon the equality of all the organs and temperaments, and their even and proper exercise.
8. The depth of the convolutions of the brain is the measure of the amount of mind—the index of genius.
9. Whatever organ is most active at the time determines the action of the will at that time ; and whatever organ or organs are the largest and most active constantly determines the general character.

10. The constant and intense exercise of one or a group of faculties, to the entire neglect of all the others, will in time produce insanity.

11. Individual character is partially hereditary, and partially developed by education.

12. The healthy action of the organs of the brain will depend upon the healthy action of the organs of the body.

13. Diversity is a law of nature, and no two persons are, or can be, precisely alike in every particular : so, no two persons can, in the nature of things, think, feel and act just alike. Hence, growing out of this law, phrenology recognizes as the birthright of every individual, liberty of person, thought, conscience and will, providing such liberty does not injure the person or morality of any other being, or conflict with the laws of God.

DEFINITION

OF THE

Phrenological Organs and Temperaments.

PHRENOLOGY, PHYSIOGNOMY AND PHYSIOLOGY.

NO two persons are exactly alike, either in appearance or character. This diversity arises from the endless combination of the organs of the mind and body. When the intellectual and moral organs have the ascendancy over all the other organs of the system, or, in other words, where the upper portion of the brain is most largely developed, it gives rise to what phrenologists call the mental or nervous temperament. When the vital organs of the body are the largest and most active, they form the vital temperament; and when the bones and muscles are predominant they constitute the motive temperament. Some phrenologists, however, divide these temperaments, and make four of them; the vital, they call the sanguine and lymphatic, and the motive or bilious, they name osseous and fibrous. There are other conditions which depend on the combination of the mental and physical organs and heat of the body, which some call emotional, passional and caloric temperaments.

In preparing this chart, I thought it best to use both these classifications of the temperaments, as it seems to me impossible to describe the majority of persons by either of them alone, though it is not necessary to use or mark both in describing one person, but to simply select those temperaments most suitable to the subject.

It is the combination of the phrenological organs, with the temperaments and organic quality, that make up our character and talents, and determine our course through life; and he only can be a successful phrenologist who has the ability to discern the harmony and proportion that these three conditions bear to each other.

It is the desire of the Examiner that the receiver of this chart should carefully study its contents. Analyze your own thoughts, feelings, desires and ability with an impartial and unprejudiced spirit, compare your ideas with this description, and modify them by it, and you will have a correct impression of just what you are, or ought to be.

THE ORGANS AND TEMPERAMENTS.

ORGANIC QUALITY.—

Quality of the organs; fine grained, organic purity, fineness, goodness and sensitiveness; that kind of angelic nature which makes the *true* man and woman, and lifts them up far above the common and gross things of life. Great intensity of feeling, suffer and enjoy in the extreme, are much affected by excess of heat or cold, especially the latter. Very susceptible to physical and mental impressions; naturally inclined to a moral and religious life. Not likely to experience any sudden miraculous change of character in conversion, but early receive the truth, and gradually form a Christian character. Will constantly aspire to something higher and nobler. Will ascend, rather than descend, in moral and intellectual character.

HEALTH.—

Present condition of the body and mind.

MASCULINE AND FEMININE TEMPERAMENTS.—

The names of these temperaments or conditions suggest their meaning. They arise principally from the tenor and quality of the mind, and partially from some physiological principle. Like all other temperaments, they are inherited and not acquired. A woman having the masculine temperament predominant will be strong-minded, lacking that fine and delicate structure of the body, that gentle, affectionate, confiding, pathetic, and sympathetic state of heart and mind so characteristic of the true woman. She will be public-spirited, interest herself in politics, law or medicine; aspire to occupations and positions belonging to men; believe in agitating woman's rights, and very often possessed of a mean nature; in fact, her sentiments are neither purely masculine nor feminine, but a sort of compound mixture, which the world cannot fully understand, much less appreciate. When a man has the

feminine temperament predominant, he is, plainly speaking, no man at all; he lacks force and energy of character, and is too effeminate to accomplish much. He will be refined and genteel, and find employment in some office or business that is light or tasty. Will be considerable of a lady's man, or, at least, will try to be, but such a man rarely, if ever, accomplishes any great work.

VITAL TEMPERAMENT.—

This embraces the entire system of internal organs which create life force (the heart, lungs, stomach, liver and bowels), and renders persons large and fleshy.

MOTIVE OR BILIOUS TEMPERAMENT.—

This temperament indicates the bones and muscles which constitute the frame-work of the system, gives toughness, muscular power, physical endurance, and great strength of character; generally imparts a dark complexion.

MENTAL TEMPERAMENT.—

Embraces the brain and nerves. Adapted to thought, feeling, activity, sensation, predominance of mind over body; makes the scholar, poet, artist, etc.

SANGUINE TEMPERAMENT.—

Arises from the predominance of the chest and arterial circulatory system; gives powerful respiration and arterial blood, great love of physical action, impulsiveness, ardency, warmth of attachment, and love of field sports; imparts an auburn or reddish color to the hair, and florid complexion.

LYMPHATIC TEMPERAMENT.—

Indicates activity of the absorbents and digestive organs, aversion to motion and labor. Inactive mind and body. Laziness.

NERVOUS TEMPERAMENT.—

Is similar to the mental. A person, however, may be nervous, sensitive to all kinds of impressions, and full of activity, without manifesting much intellectual power. He may likewise be a thinker; and possess considerable brain, without being nervous and irritable.

MUSCULAR AND FIBROUS TEMPERAMENT.—

Indicates large, powerful muscles, physical toughness, tenacity of existence, strong and steady pulse, hardness of flesh, and great strength of both body and mind.

OSSEOUS TEMPERAMENT.—

Represents the bony structure of the system ; gives a large frame, and renders a person somewhat awkward in movement. Muscles give strength, bones great physical endurance, the camel being a good illustration of the latter and the lion of the former. Also imparts general honesty and solidity of character.

EMOTIONAL.—

Excitability. It is the hysterical, weeping, laughing, hopeful, quick-tempered and scolding disposition. Intensity of feeling ; keen susceptibilities, and quick or sharp mentally.

PASSIONAL TEMPERAMENT.—

This is partly a combination of other temperaments. It indicates large and active propensities ; hot-blooded, passionate, voluptuous ; fond of sensual pleasures ; inclined to evil habits and a wicked life.

CALORIC TEMPERAMENT.—

Warm-blooded ; ability to withstand cold, and throw off disease.

ACTIVITY.—

Quickness, speed, ease of action, liveliness. A person having activity, combined with a mental temperament, will be very quick to perceive, think, feel, act and speak.

LOCOMOTION.—

Love of action, desire to move about ; restlessness, dislike to remain in one position long, and are constantly moving the hands, feet or head, even when seated ; excel in walking or running a race, providing the heart and lungs are good.

VENERATION.—

Reverence, submission, Christian charity, devotion, worship ; prayerful ; respect for old age, the Deity, and everything that is sacred ; love for the souls of men, the missionary spirit. Excessive or perverted, it leads to fanaticism, bigotry, idolatry, religious intolerance.

SPIRITUALITY.—

Faith, the ability or disposition to believe a statement without positive evidence, the opposite of suspicion ; internal light ; desire for wonderful and extravagant news ; belief in the future, perception of truth ; forewarning, foreknowledge, the vision and prophetic faculty ; that which brings man in contact with the spiritual world ;

imparts the true spirit of prayer. Without faith this would be a hard world to live in, because men would have no confidence in each other, they would be controlled by suspicion, and suspect and surmise all sorts of things about each other without any reason for so doing, would treat every stranger as a rogue till they found him honest. Perverted : superstition, and belief in omens ; with large cautiousness and average intellect, fear of ghosts.

HOPE.—

Expectation, cheerfulness, buoyancy, joy, enterprise, high glee. It is the anchor of the soul, and, united with spirituality, makes man believe in a future existence, and, with the addition of vitality, long for and desire it. Perverted : builds castles in the air, and runs great risks in business.

CONSCIENTIOUSNESS.—

Justice, honesty, equity, moral principle ; love of truth ; innate sense of accountability and obligation, regard for duty ; sense of guilt, penitence, contrition, desire to reform ; disposition to do what one believes is right and avoid what is wrong ; with approbateness and ideality, will have a strong desire for moral purity ; with large firmness and combativeness, will stick to the truth, even unto death. Perverted : will censure one's self for trifling things, and, with deficient acquisitiveness, will lack self-justice, and fail to collect what is due.

FIRMNESS.—

Tenacity of will, stability, decision, perseverance, resolution, fixedness of purpose, aversion to change ; the faculty from which springs what metaphysicians call will, which, in connection with the intellect, gives the power to choose, select or refuse, and, if properly used, enables man to control his passions and regulate his entire character ; with veneration, will have a disposition to retain old things, such as furniture, relics, buildings, monuments, time-honored usages, ceremonies, institutions and forms of government. Perverted : obstinacy, stubbornness, unwillingness to change, even when reason requires.

APPROBATIVENESS.—

Desire to be praised, love of admiration, aversion to criticism, sensitiveness, pride of character ; ambition, display, desire to excel ; sense of honor ; desire and love to appear to the best advantage ; apt to exaggerate in giving a description of anything, and is frequently the cause of lying ; with ideality, will love dress and

fashion ; with only average perceptive faculties, will drink in flattery like water. Perverted : conceit,*vanity, affectation, a craving for pleasing comment and praise, excess of fashion, ceremoniousness, outside display, desire to do things on too large a scale, especially if hope is large, eagerness for popularity, and, with self-esteem, aristocracy and pomposity.

SELF-ESTEEM.—

Self-respect, dignity, independence, self-appreciation, self-reliance, self-satisfaction and complacency ; self-elevating, lofty-mindedness, manliness, ruling instinct. Self-esteem enables a man to make the most of himself, without it he will pass through the world for less than he is worth. Perverted : egotism, haughtiness, forwardness, tyranny, superciliousness, imperiousness, contempt and selfishness.

BENEVOLENCE.—

Kindness, sympathy, generosity, philanthropy, liberality, and, with adhesiveness, the accommodating, neighborly spirit ; that which makes persons care for the wants and sufferings of others. Perverted : places too much confidence in human nature, misplaced sympathies ; with small conscientiousness, liable to give away what belongs to others. Insanity is frequently caused through an excess of this faculty.

IDEALITY.—

Love of the beautiful wherever it exists ; refinement, purity, cleanliness, taste, elegance, sense of propriety ; imagination, the poetic and artistic faculty. Perverted : too much of the ideal, and not enough of real, practical life ; extra nice, fastidiousness.

SUBLIMITY.—

Splendor ; love of things that are majestic and romantic ; perception and appreciation of the vast, illimitable, endless, omnipotent and infinite ; enjoy mountain scenery, cataracts, conflagrations, sea-storms, thunder, lightning, roar of cannon, conflict of armies, and everything that is wild, terrific and awful. Perverted : in writing or speaking are liable to use exaggerated and high-sounding words and metaphorical expressions.

IMITATION.—

Assimilation, conformity, copying, patterning, mimicking, ability to assume and act the character of another ; with only average causality, will adopt the ideas, sentiments, plans, style and dress of

others. Perverted: will adopt bad habits, and follow the evil example of others; with perverted approbateness, are liable to assume other person's names and characters, claim relationship to or personate those who are superior in rank, wealth and ability. Children having this faculty large will do what their parents do, whether it be good or evil. We learn to talk through this faculty. It helps to form Christian character; skeptics are generally deficient in it.

HUMAN NATURE.—

Knowledge that comes to one instantaneously without reasoning; intuitive perception of character and motives; the ability to read, from the countenance, the disposition and moral state at first sight; discernment of motives; love of whatever pertains to human life and nature; with good perceptive faculties and secretiveness, make good detectives and policemen; with good intellect, will not be very easily imposed upon. Perverted: it produces suspicion, lack of confidence, personal prejudice; with large perceptive and mirthfulness, offensive criticism of character; with agreeableness, approbateness and secretiveness, are liable to be confidence men, are full of flattery, will palaver and oil their victims, like serpents, just before they swallow them.

AGREEABLENESS.—

Affability, pleasantness, blandness, persuasiveness, ability to please and win others; fascinating in manners and conversation; with amateness and adhesiveness, will be very polite and accommodating to persons of the opposite sex, and gain many friends among them; tendency to speak and act in a mellow, persuasive manner; can say disagreeable things pleasantly. Perverted: pretend to be more agreeable and pleased than they really are, and, with approbateness, are full of blarney and flattery.

ADHESIVENESS.—

Friendship, sociability, companionship, desire to form acquaintance, love of society; warm-hearted, affectionate, confiding, and devoted to the interest of friends; with benevolence, will manifest hospitality, and readily aid others. Perverted: undue fondness for friends and company; apt to idolize; cannot, or will not, see their faults and imperfections; apt to become surety for others.

CAUTIOUSNESS.—

Prudence, carefulness, watchfulness, provision against want and danger; anxiety, security, apprehension, protection, solicitude.

Perverted : are afraid to venture or go ahead, easily worried over small matters, over-anxiety and fear about accidents, irresolution, timidity, procrastination ; with perverted human nature, acquisitiveness and small hope, will get into a state of mind that produces fright and panic ; this will readily explain how financial panics are caused.

CONTINUITY.—

Consecutiveness and connectedness of thought and feeling ; one thing at a time ; patience, prolixity ; not fickle-minded ; the ability to concentrate the mind or will upon anything till completed. Perverted : are tedious, wearisome, dwell too long upon one thing ; become monotonous ; if a public speaker, will exhaust the patience of his hearers by long discourses. When this faculty is small, and the nervous temperament large, it will make persons about as restless and uneasy as a hungry wolf, and when veneration is small, they are apt, as thousands of disrespectful persons do, get up and leave a church or public hall before the meeting is over.

INHABITIVENESS.—

The home feeling, attachment to a place or a house where one was born or has lived ; desire to locate, instead of traveling ; love of country. Perverted : prejudice against other places and countries.

CONSTRUCTIVENESS.—

The ability to use tools, make and construct things ; the mechanical and manufacturing talent ; ability to construct sentences ; with causality, will be inventive ; with imitation, will work after a pattern. Perverted : will waste time and money making useless articles.

AMATIVENESS.—

Love for the opposite sex, sexuality, passion ; it creates in each sex admiration and love for the other ; renders woman charming, winning, persuasive, urbane and affectionate ; and makes man tender-hearted, noble, gallant, elevated in aspiration, and highly susceptible to female charms. It is also the motive and impulsive power that urges men along the highway of life. Perverted : it becomes a mere animal feeling, and changes love into lust, occasions grossness, vulgarity, licentiousness, obscenity, prostitution, and a feverish state of mind ; changeable in their treatment of the opposite sex, sometimes caressing, and sometimes abusing. Ex-

cessive and unholy love is the cause of most of the sin and misery that curse mankind.

CONJUGALITY.—

Love for one, union for life, first love, attachment to one congenial partner, fidelity, duality and exclusiveness of love ; desire to caress and kiss ; the disposition to concentrate the whole heart upon one person, with the desire that they, in return, will do likewise. Persons who have this faculty large, with ideality and the organic quality, will find very few congenial companions — should be careful not to misplace their affections. Perverted : idolatrous love, too much devotion and worship ; jealousy, envy toward love rivals ; if disappointed, a broken heart and ruin for life.

ARDOR.—

Intensity of the affections, ebullition of feeling, voluntariness, impulsiveness, eagerness. When very large or perverted, it renders a person so passionate for the opposite sex as to lose self-control.

PARENTAL LOVE.—

Attachment to one's own offspring, love of children generally, fondness for pet animals, desire for the society of children ; with mirthfulness and adhesiveness, will play much with children, amuse them, be a friend to them, make friends of them, and win their affections ; with benevolence and constructiveness, will not only give, but make, many playthings for them ; with combativeness, will readily take the part of children, and, with destructiveness added, will defend their lives, in times of danger, with unyielding energy. Perverted : excessive indulgence, idolize and spoil them ; cannot or will not see their faults, hence fail to correct them ; with approbateness and self-esteem, are full of parental vanity and conceit, think their own children much smarter than, and superior to, other people's.

COMBATIVENESS.—

Resistance, defense, opposition, attack, defiance, boldness, courage, self-protection ; presence of mind in times of danger ; the ability and desire to encounter and overcome obstacles ; disposition to be aggressive ; with adhesiveness, will defend the interest or character of friends ; with conscientiousness, will vigorously prosecute the right and oppose the wrong. Perverted : contentious, contrary, ill-natured ; the fault-finding and fighting disposition ; with disordered nerves, are peevish, fretful, irritable and dissatis-

fied ; with destructiveness large and deficient moral faculties, will be hateful, bitter, quarrelsome and desperate when provoked.

DESTRUCTIVENESS.—

Executiveness, managing talent, force of character, severity, extermination ; imparts the desire and force necessary to carry out thoughts, plans or intentions ; the go-through, break, crush, tear-down spirit ; ability to endure pain, and, with constructiveness, perform surgical and dental operations. This is a good faculty when used in connection with the moral and intellectual faculties ; but when they are deficient, it is one of the worst in man's mental organization ; it gives place to wrath, revenge, malice, and a disposition to kill and destroy whatever is offensive ; with approbateness and self-esteem, will seek to avenge a personal wrong by fighting a duel ; but, with large secretiveness and combativeness, will be liable to commit a premeditated and mysterious murder ; if combativeness, excitability and the passionate temperament accompany excessive destructiveness, its possessor may dispose of his victim about as quickly as he knows how — men of this stamp should never use stimulants of any kind.

SECRETIVENESS.—

Policy, management, discretion, reserve, evasion, cunning, ability to restrain feeling, concealment ; tactical, shrewd, cautiousness in the expression of words and actions ; with large cautiousness, are hard to be found out ; with large conscientiousness, will be honest in purpose, yet resort to many little cunning devices — are equivocal, may not tell a direct lie, nor speak the plain truth, but evade pointed questions ; with large approbateness, are liable to sail under false colors ; if in business, will take care not to show any defects in goods. Perverted : lying, deception, sly, crafty, double-dealing, insincerity, hypocrisy ; with perverted amateness, and deficient conscientiousness, will pretend to make love, and resort to all sorts of intrigues to win the affections of the opposite sex and accomplish their purpose. Love to deceive those the most who distrust them, get all they can out of others, but cover up their own intentions. May lie to get the truth out of others, and the second time they tell a lie are apt to think it is the truth themselves.

ACQUISITIVENESS.—

Accumulation of money or property ; frugality, economy, desire to own, love of trading and speculating, inclination to save, and

lay up for future need. Perverted : avaricious, miserly, grasping, mean, selfish and stingy ; with large secretiveness and average conscientiousness, will make money anyhow — over-praise and sell poor articles for good ones ; with small self-esteem and generosity, are mean in dealing, stick for the half-cent ; with large hope and not much cautiousness, embark too deep in business, run great risks and are liable to fail ; with large secretiveness added, will buy more than can be paid for ; pay in promises rather than money.

MIRTHFULNESS.—

Wit, fun, experimentiveness, perception of the absurd and ridiculous ; disposed to joke and be merry, always laughing and making others laugh ; with imitation, are naturally comical ; with human nature and comparison added, will make fun by acting and showing off the absurdities of others ; with amativeness and eventuality, take great delight in joking and relating stories about the other sex ; with adhesiveness, language, imitation and agreeableness, will be excellent company, especially at a party. Perverted : it becomes disagreeable, making fun without occasion, at any time or place ; with large combativeness and destructiveness, are sarcastic, always teasing and tantalizing, making enemies instead of friends ; if benevolence is deficient, will torment dumb animals, insects, etc.

CAUSALITY.—

Reasoning power, investigation, originality, comprehension ; ability to trace cause from effect ; must know the why and wherefore of everything : the planning, contriving, inventing and scheming faculty ; love of abstract thought ; ability to synthetize ; with large combativeness, love to argue ; with large percepts, are quick to perceive facts, conditions and qualities ; with comparison and human nature, are fond of mental philosophy ; with conscientiousness, veneration and benevolence added, will excel in moral philosophy ; with only average human nature, large comparison, eventuality and percepts, will be more inclined to natural philosophy, and will excel in the study of the natural sciences. Perverted : leads to excessive study and weariness of mind and body.

COMPARISON.—

Reasoning from analogy, induction ; ability to analyze, classify, compare and draw inferences ; disposition to criticise, illustrate ; observe similarities and dissimilarities at a glance ; with ideality

large, will use pleasing, figurative illustrations in speaking or writing ; with a well-developed intellect, full of general and practical information, can speak in allegories and parables ; with large language, can explain things well. Perverted, notice the inconsistency and lack of harmony in persons and things too much.

EVENTUALITY.—

Memory of names and facts ; recollection of general news, occurrences and passing events ; retention of knowledge, ideas, and things once known or seen ; love of history and reading, and, with human nature large, biography ; with language and imitation, love to hear and relate stories ; with ideality, will be fond of fiction, thirst for knowledge, learn things easy, and are capable of becoming good literary scholars. Perverted : excessive reading, and crowding of the memory with things that are of no practical use, which eventually ruins the memory.

LOCALITY.—

Recollection of places, roads and scenery ; ability to find places and things ; desire to travel ; intuitive perception of the whereabouts of a place ; know where to find an idea or statement in a book ; ability to find one's way, either in the city or woods. The faculty used in the study of geography and astronomy.

INDIVIDUALITY.—

Observation, scrutiny ; desire to know all about things ; cognizance of individual objects, and perception of the qualities and conditions relative to them ; disposition to divide things into their primary elements or first principles ; desire to see and examine ; curiosity ; can judge of the value of a thing by its appearance. This faculty is used in selecting and buying grain, fruit, vegetables, dry goods, jewelry, and every kind of merchandise. It is the faculty or window through which the mind recognizes the distinctive character of external and material objects, and mentally separates mixed and general thoughts into definite and distinct ideas. It is the medium through which most kinds of knowledge enter the mind. It is the organ through which magnetic impressions are produced upon the mind. With causality, will learn more by observation and experience than in any other way. Perverted : it causes persons to stare and pry into things that do not concern them ; if in a public meeting, will turn the head to see who comes in ; with human nature, approbateness and form, will notice their personal appearance, dress, etc. ; and with comparison added, will compare their looks and dress with others.

LANGUAGE.—

The communication or expression of thoughts and ideas by words, looks and acts; ability to speak and write fluently; with comparison added, will use just the words required to convey the meaning; with imitation, will be full of gestures in speaking; if secretiveness is small and the perceptive good, can speak without much preparation; but if secretiveness and cautiousness are large, often hesitate—will not be pointed, nor speak to the purpose. Perverted: verbosity and excessive talkativeness; with approbateness, will render one's self annoying in company, by trying to do all the talking, and interrupt other persons before they are through speaking.

FORM.—

Memory of faces, recollection of shape and things seen; perception of resemblance; ability to judge of configuration; with large ideality, will be delighted with beautiful forms, statuary, etc.; with large acquisitiveness, individuality and locality, readily detect counterfeits; with adhesiveness, will be inclined to form partnerships and join societies. When very large, causes one to see images floating in the air; and, with color added, will, on pressing the eyelids tightly together, see combinations of the most beautiful colors.

SIZE.—

Ability to judge of the size, length or distance of anything by the eye; cognizance of bulk, magnitude, quantity, proportion; readily detect any disproportion in architecture; with constructiveness, will have a good eye for mechanical work. Enables a person to determine when things are perpendicular and square. With locality, gives perspective knowledge and talent.

WEIGHT.—

Perception of the laws of gravity, motion, mechanical force, balancing, climbing; possess great skill in skating, swimming, hurling, shooting and riding; with constructiveness, can operate machinery well. When perverted, runs too much risk, by venturing too far; with acquisitiveness and approbateness, will hazard one's life by performing great public feats, such as walking across the Niagara on a rope, circus-riding, performing on a trapeze, etc.

COLOR.—

Discernment, recollection, application and love of colors; ability to distinguish and harmonize their various tints and shades; with

ideality and human nature, will be fond of fine portrait paintings; but with only average human nature and organic quality but large ideality and sublimity, will prefer scenic paintings. Perverted: over-nice about arranging and matching colors in dress, etc.

ORDER.—

Method, system, arrangement; the desire and ability to put things, words, ideas and persons in their proper place readily; observe confusion, and cannot endure it; with locality, must have a particular place for everything; with large time, must have things at the right time and season; with calculation, acquisitiveness and causality added, have good business talents. Generals, presidents of societies, and leaders of any kind or organization require this faculty.

CALCULATION.—

Perception of numbers, ability to reckon figures in the head; mental arithmetic, computation; with causality and comparison, will excel in the higher branches of mathematics; with large causality, perceptive, and deficient spirituality, believe only what can be seen, tested and proved beyond a doubt.

TIME.—

Cognizance of duration and succession; recollection of the seasons, and the time when things occurred; memory of dates; ability to keep time in music and dancing; with conscientiousness, will be particular to keep promises and fulfill engagements at the time appointed.

TUNE.—

The music faculty; ability to learn and remember tunes by rote; harmony of sound, melody, modulation of the voice; with large time, weight, ideality, amateness and activity, will enjoy lively music and dancing very much; with constructiveness, imitation and causality, will be a good performer, and make most kinds of instruments; with large veneration and the organic quality, will enjoy sacred music. This faculty is very useful in elocution, as it assists one in pronunciation.

VITATIVENESS.—

Tenacity of life, desire to live; ability to ward off sickness and disease; disposition to guard against personal injury and danger; resistance and dread of death; with large animal propensities, will love life for the sake of worldly enjoyment; with large moral and

religious faculties or organs, desire to live for the sake of doing good ; with an excess of conscientiousness, cautiousness, spirituality, a deficiency of hope and an uncultivated intellect, will have an indescribable dread of entering upon a future state of existence ; and with combativeness and firmness added, will resist death as long as strength permits.

ALIMENTIVENESS.—

Appetite, hunger, relish for food ; with large benevolence, will set a splendid table ; with adhesiveness, will invite friends to dinner or tea ; with approbateness and ideality added, will make great display at the table, love to attend tea meetings and any social gatherings where dinners or suppers are served ; with fair causality, constructiveness and percepts, will make a good cook. Perverted : gluttony ; apt to overload the stomach, and bring on dyspepsia.

BIBATIVENESS.—

Love of water, desire to drink, fondness for liquids ; ability to drink large quantities at a time ; the washing, bathing, swimming and sailing faculty ; with large weight, will be a good swimmer ; with individuality, locality and size added, a natural seaman ; with ideality added, will admire water prospects.

PRACTICALITY.—

Ability to gather knowledge and apply it to some useful end ; the matter-of-fact talent ; are quick to observe and take a hint ; comprehend ideas and perceive the quality of things at a glance ; will condense and find the shortest way of saying and doing things ; will put into practice every theory one advocates ; with human nature and the organic quality, can read well the character and motives of people. School teachers having this quality can apparently teach more than they know ; while those who are deficient fail to impart the knowledge they possess. As practicality arises from the perceptive faculties, it naturally brings man into close relationship with everything of a physical nature, hence, if the spiritual faculties are deficient, he will be inclined to materialism.

SUBTERFUGE.—

Ability to shift and evade difficulties, questions and failures ; never fear emergencies ; are prolific in ways and means to accomplish certain ends or purposes ; are liable to make mischief ; apt to

be ironical and sarcastic ; have much self-assurance and are inclined to boast.

RESISTANCE.—

Disposition to fight against and overcome difficulties; can face opposition of any kind; ability to go up the stream rather than down, and stem the tide of opposition and adversity; inclined to be revengeful, and feel like acting out the motto, "An eye for an eye, and a tooth for a tooth"; with a nervous temperament, are easily provoked over little things; and, with only average mirthfulness and agreeableness, generally cross.

BUSINESS CAPACITY.—

The ability to do, manage and carry on business; a natural tact for financial transactions; discernment of business principles, and a desire to execute them; perception of the fitness and adaptation of certain things to certain ends; the desire and talent for money-making or the accumulation of property; worldly enthusiasm, with a determination to possess, if possible, what the propensities like most, be it property or stock. Perverted: selfishness, and a tendency to make money dishonestly.

RELIGIOUS NATURE.—

That condition of heart and mind which inclines a person to a religious life; obedience to Divine authority; a disposition to readily accept the truths of the Gospel and the teachings of the Bible in general; a willingness to be converted, and early yield to the influences of the Holy Spirit; a submissive, docile, believing and confiding spirit—that which brings man into relationship and communion with his Maker. A good and honest nature.

PHYSIOGNOMY DEFINED.

PHYSIOGNOMY may be defined, first, as the revelation of the character or spirit of any living organic being, by and through the form, expression and color of the features ; second, as the art and science of discerning and understanding the character so revealed to the observer. In other words, there are two kinds of physiognomy: Active and Passive.

Everything in the world is stamped with its own peculiar physiognomy. Man has his ; the beasts of the field have theirs ; birds, fishes and reptiles have theirs. But I object to the idea of applying the term physiognomy scientifically to anything that has not a medium degree of intelligent or instinctive life. Inanimate things may have form and color, but they lack expression, which is the distinguishing feature of physiognomy. There must be both form and expression. Form reveals the general character, quality or condition, and expression, the mind or disposition.

But, to be more definite, I do not consider the ability which a person possesses to read and define the various expressions of the human countenance can be properly called physiognomy, any more than the reading and understanding of printed matter can be called printing.

Physiognomy is a sign which the Divine Being has written in plain characters upon the face of every living being, for the benefit of each other. It is the window of the outer man, through which the observer becomes acquainted with the nature of the inner man. It is also the means by which we can determine the nature of everything around us ; rocks and stones do not look like blocks of wood—we distinguish the one from the other by their appearance.

The talent or ability which men and women possess to read each other, I should prefer to call Intuitive Perception, because it is only through this kind of perception that we can successfully understand the human countenance.

We first perceive the appearance of one's features by the aid of our perceptive or observing faculties, which are located immediately over the nose and eyes. These impressions are transmitted to the

reflective faculties, which occupy the upper portion of the forehead, and through the action of these faculties we conceive the character and nature of the individual as indicated in the appearances we have just observed; so that, in reading human nature, the operation of the mind is two-fold—first, perceptive, and, second, conceptive; or, in other words, we first analyze, then synthetize.

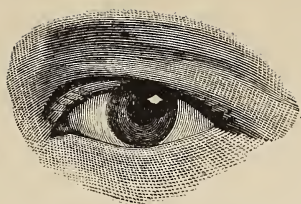
For convenience and general use, however, the term physiognomy may be applied to designate either the language of the features or the ability to read them.

Its use or practice is confined by men principally to the human family, as the reading of animals is generally considered of no particular use, except so far as it helps us to discern the character of men and women, who, in their disposition and physiological structure, resemble some animal, bird, fish or reptile.

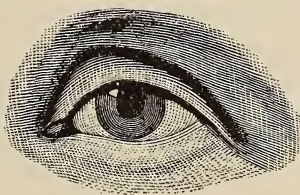
The study of physiognomy in the animal kingdom might, and ought to, be pursued with great interest and benefit. Every horse-jockey and dealer in cattle ought to study and practice animal physiognomy. The spirit, activity and strength of a horse can be determined by its facial expression and physical development, just as easily as we can discover similar conditions in a human being. A mere novice in physiognomy cannot but observe the difference between the noble and somewhat intelligent look of a Newfoundland dog, and the savage, threatening appearance of the bull-dog.

I am inclined to think that animals make use of physiognomy as much, if not more, than men do. They not only read each other, but they minutely observe their master, *man*.

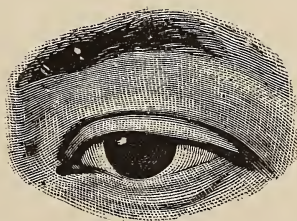
Physiognomy and natural history are so closely allied that they should be studied together, and I am not sure but geology should also be included. Bacon once remarked that physiognomy was a science founded on observation, and ought to be studied in connection with natural history. Physiognomy enters very largely into a number of the sciences. When you study the rocks and surface of the earth you are really studying the earth's physiognomy; and when the astronomer gazes through his telescope on worlds beyond his natural vision, he also is studying the physiognomy of the heavenly bodies; in fact, everything in the world around us and above us, has its physiognomy—the very house you live in, the large variety of flowers, trees, fruits, etc., are distinguished from each other like persons by their respective physiognomies, hence, there is no end to study of this science; it is as far-reaching and varied as the universe itself. Even books have their physiognomies, and those that live in the memories of the people and are handed down



Sound, mature understanding; full of plans and schemes; thoughtful, evasive, and shrewd in managing human nature.



Eye of a thief, robber, liar, polygamist and libertine. Observe the form of the eye well. Study and compare it with the shape of those you know are faithful to their marriage vows and those who are not—those who are true to one, and those who love many. Notice how some eyes are round, some flat and long in the angles. Also notice the expression of eyes, as it is from that chiefly you must determine whether they are thieves, liars and libertines, or not.



The wanton eye. Inclined to desire and submit to licentious gratification. Lack of resistance to obstacles or opposing circumstances. Deficient in force of character and controlling influence. Are not repulsive in manner, but easy to approach. Observe the distance between the eyelid and eyebrow; also, the flat form of the eye.

from generation to generation are those books that have the most human nature in them. Take the Bible, Bunyan's *Pilgrim's Progress* and Shakespeare's works, as illustrations, all of them descriptive of character from the beginning to the end.

It is very strange that a science so valuable, so easily acquired and applied, should be so much overlooked and neglected by the great mass of mankind.

I am aware that every person makes use of physiognomy to a certain extent, because they cannot help doing so. It would be impossible for one person to look at another without forming an opinion, either favorable or unfavorable ; but to study and pursue it in a systematic manner, so as to be sure that their impressions are correct, is something very few are in the habit of doing.

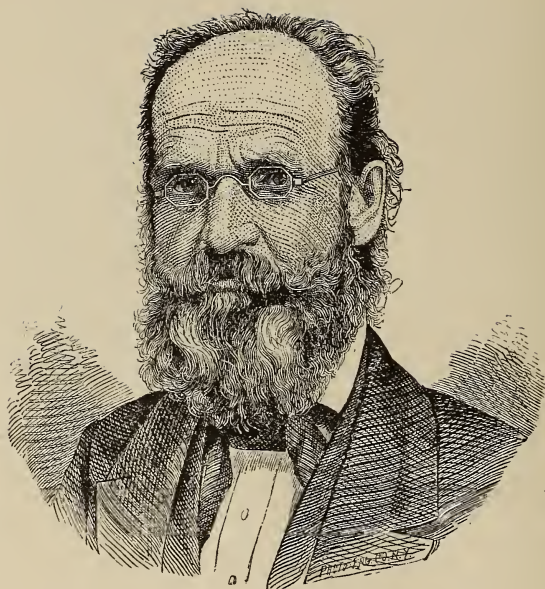
Young people will spend any amount of time over sickly, sentimental novels or love stories that are descriptive of some highly-colored romance, where a poor, homely, red-headed fellow manages to win the heart and person of the most beautiful woman in the world, after passing through the most trying ordeals, and perhaps hair-breadth escapes from death—stories that picture life as far from reality as black is from white, that ruin the memory, enfeeble the intellect, inflame the passions, and draw so heavily upon the sympathies that body and mind grow tired—books that when read at evening alone, bring sleepless nights, dreams of death, or make the heart beat as though it must burst at every sigh of the mind. These books excite sympathies for that which has no real existence, and unnerve the heart for the true battle of life. They will shed easy tears over the harrowing tale of a novel—but never see, in real life, the misery that needs sympathy, and cries out to God against them because it is withheld. By feeding on such stuff their senses are blunted, and they see no real poverty or woe in the world, and no heroes or heroines save their own unappreciated selves; and instead of laying hold, like true men and women, upon the great problems of life, and, by the very force of will, surmounting the obstacles that lie in their way, they pander to this corrupt taste, become feeble minded, and unfit themselves for the stern realities of life. Such stories create an insatiate thirst for a fictitious life, or a longing desire for an indescribable something that a depraved taste and morbid imagination may picture, but which can never be realized. They will read, study and think about a character that is only a myth, rather than in a practical and scientific manner, study the actual characters of the men or women they intend to make their future husbands or wives. They prefer to leave

that till the wedding knot is tied and the honey-moon has set, and the sad hours of matrimonial darkness have come in upon their blighted and mistaken lives. A romance of a different nature then dawns upon their vision—heroes of a different kind then enter upon the stage, and they play hate instead of love; and must either live in a matrimonial hell, or play the second act, *divorce*. I do not say that this is the result of married life in general—it is the exception, not the rule—but it is too often the fate of sentimentalists.

Some may urge the idea that it is impossible to understand human nature with any reasonable degree of accuracy, because it is so varied, each person possessing a distinct character and differing from every other person, just as they differ in their looks. Everything in nature is full of variety, and there are many things we do not and cannot comprehend. There are many things concerning the nature and character of the Divine Being we do not understand; but that is no reason why we should not investigate the works of nature and study the character of God, so as to understand what is revealed, and find out as much as possible.

There is this fact to be taken into consideration in the study of human nature, which will lessen the difficulty very much. Although every person has a distinct character, yet there are certain types of character, and every person belongs to one or the other, or, at least, partakes more of the qualities of one than the other; so that when you understand a certain type, you have the key that will unlock the door to the general character of every person belonging to that cast or type. In addition to this, there are certain principles which lie at the foundation of human nature, and the existence or manifestation of these principles will be perceptible, to a greater or less extent, in the formation of individual character. One is, that size and quality are a measure of power; another, that no faculty or organ can display its full power until fully developed and properly exercised; another, that coarseness or fineness, or in other words, the texture of the human body, is indicative of a like condition of the mind; another, that form or shape, such as long, broad, sharp, round, etc., likewise accompanies special conditions of character.

These principles and these manifestations are the same throughout the entire human race; so that, if we once understand them and carefully apply them, our deductions and conclusions will be correct in every instance.



P. R. Spencer

Author of the Spencerian system of penmanship. He possesses the rare gift of the artist, poet and inventor, for such his productions have proved him to be. Penmen require fine and sensitive organizations. The nervous temperament is predominant, and the motive next.



P. R. Spencer

A son of P. R. Spencer, and a resident of Washington, D. C. He differs from his father in having a broader head between the ears, which imparts more force and executive ability, but less of the poetical and inventive. The vital is predominant in him, with the motive and mental next.

HOW TO READ CHARACTER.

THERE are two methods or ways of reading character. One is by impressibility—inductive reasoning ; the other, by comparison, aided by the percepts. Some can read better by the first method, and others by the latter, and some by both, which is the best and most accurate plan.

I will first describe what conditions are necessary, and then how to apply them, in order to read persons by the first method, which I propose to name Impressibility.

The principal conditions requisite are two—a large amount of the organic quality, and very large human nature. To be a successful reader, it is absolutely necessary that you possess the faculty of human nature very large ; and to be a gifted or remarkable reader, it is likewise necessary to be endowed with a very sensitive nature, which is imparted only by the organic quality. These two qualities combined will render a person extremely sensitive, susceptible and alive to all kinds of mental and nervous impressions and magnetic influences, whether external or internal.

By mental and nervous impressions, I do not mean ideas produced by the action of the mind, nor sensations produced by a disordered state of the nervous system ; but rather the nature and qualities of the mind, which are more easily impressed upon a person having a nervous temperament, so that persons thus organized not only discern, but actually feel, the mental and physical qualities of the subjects before them.

And here let me say that the ramifications of nerves which extend all over the human body, are acknowledged to be a continuation of the brain ; therefore, if the mind acts upon the brain, it must also act upon the nervous system. But the mind cannot act upon the brain without a medium or connecting link, because the brain is material and the mind or spirit is not. Electricity is of so subtle and imponderable a nature that it occupies a place half way between mind and matter, partaking, in all probability, somewhat of the nature and qualities of both ; therefore it readily becomes the medium, in man, through which the mind or soul is brought in contact with matter.

It is also an acknowledged fact that the body is constantly throwing off a nervous or magnetic fluid—a kind of human electricity, I suppose. How far this extends from the body of a person is not known, but it is to such a distance that when two persons approach each other their circles of electricity come in contact before they meet. This is what I mean by magnetic influence ; so that when two persons of a sensitive nature are brought together, they immediately form or receive favorable or unfavorable impressions of each other, and, in many cases, will either like or dislike at first sight. Magnetism is defined to be that agent or force in nature which possesses the power of attraction ; but, call it by whatever name you will, or define it in whatever terms you may, it is nothing more or less than electricity. There can be no attraction without two objects or two substances exactly the same in nature, but directly opposite in their qualities—the one to answer as positive, the other as negative.

Now, there are two kinds of electricity—the one positive and the other negative ; or, in other words, the one male, and the other female ; and wherever there is positive and negative electricity, there will be attraction and unification. Two positives will not attract, neither will two negatives ; two men will not attract each other, nor will two women. There must be male and female to form attraction.

Wherever there is attraction or repulsion, the easier and quicker do we perceive the character of others, and form favorable or unfavorable opinions. I believe this is one reason, and probably the principal one, why men can read women, and women men, with greater ease and certainty than they can their own sex. In fact, *women* have a *peculiar gift* ; they seem to have an inward monitor which enables them to jump at their conclusions of men's characters and intentions, especially in times of danger. Providence has probably given it to them (they being the weaker vessels) as a safeguard against evil ; though it is a great pity mother Eve did not make use of it to unravel the cunning devices of the enemy, Satan. And yet, when I reflect on it, I believe that Eve did read Satan to a certain extent, but, not knowing evil or its results, she made a great mistake—just such as we make nearly every day—that is, she didn't stick to her first impressions, which a person should always do, providing their ability to read character is well developed.

Having explained the conditions necessary to read character by impressibility, a few words will be sufficient to explain how to do it. In the first place, you must place yourself in a negative condition

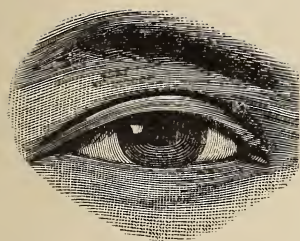
to the person you wish to read—that is, *allow* them to make impressions upon you by the way they look, act and speak ; and do not do or say anything of yourself to interrupt, confuse or prevent them from revealing themselves as they naturally would. In the next place, be sure that the circumstances are favorable for them to make, and you to receive, correct impressions. Neither side should be placed at a disadvantage. For instance, if one or the other should be sick or out of temper, the impressions made on you may be wrong. You must endeavor to meet persons fairly and squarely, and look them calmly and directly in the face ; observe every angle of the face you can—full face, three-quarter face, side face—at the same time studying the different expressions of the face ; and let your impressions be formed from your very first interview. In looking closely at a person, however, never be so bold as to stare them out of countenance, because you would not only make them feel very uneasy, but render yourself repulsive.

Having taken general observations, do not be in too great a hurry to pronounce your verdict and pass judgment, but wait until the interview is over and the individual has left you. Then analyze your thoughts and feelings as they flashed across your mind while taking observations, and combine them with the impression *left* upon you, and you will form a correct estimate.

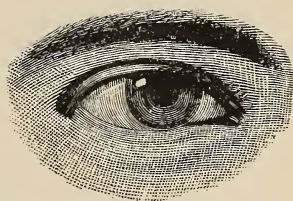
Should you, in time, become better acquainted with the person or persons, and different impressions are produced upon you, under no circumstances be governed by any other than your first impressions—providing, as I have previously stated, your talent for reading character is first-class ; if it is not, you must form your opinion gradually and cautiously.

The reason for adhering to first impressions is obvious. The oftener you meet, the more persons gain on your good will and friendship ; and what at first appears conspicuous, gradually lessens, and perhaps disappears. Social intercourse often covers up objectionable traits ; and, on the other hand, your acquaintance may, through some business transaction or family affair, create some unpleasant feeling that would lessen your appreciation, or cause you to change your mind in regard to good qualities. But if your talent for reading character is poor, then acquaintance *may* help you to arrive at a proper conclusion.

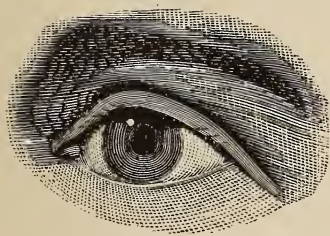
Do you ask me how you are to know whether you have first-class ability to read human nature ? I answer, there are only two ways that I know of. The first and best is to get a good phrenologist to tell you. The other way is, to form your opinion of a per-



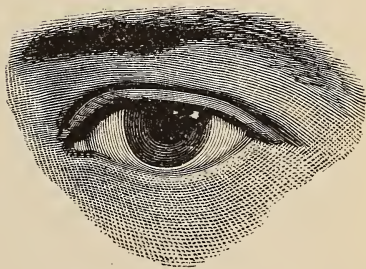
The dreamy eye. Full of pleasure and animal enjoyment; but good-natured and thoughtful.



Submissive, mild, discerning, penetrating, and clear perception, but rather coquettish.



The monogamic eye. Wide-awake, eager, active, very susceptible to surrounding impressions. Readily observe. Such eyes generally have much feminine expression in them.



Expressive, speaking eye. Large language. When animated, studious, inquiring and watchful; but artful, mean, trickish and treacherous. The color is quite or almost black.

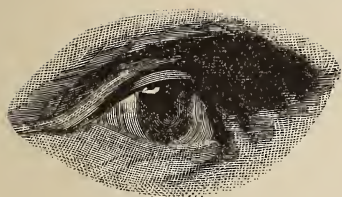
son, and then find out if you are correct, by making inquiries, watching his conduct and investigating his life and character, in a general and constant manner, till you are sure your knowledge is correct. Do this with a sufficient number of persons to make it a fair test, and if your first impressions harmonize invariably with what you learn concerning them, you may conclude you have good talent for that purpose; but if your impressions are different, in most cases, from what you afterwards discover to be the real nature, you must, of course, conclude your ability to read character is only average, or perhaps poor.

There is yet another reason why good readers of character should act upon their first impressions. That is, because the nervous fluid, which acts as a telegraphic messenger to the mind, will conduct impressions correctly, whereas our judgment or ideas of a person may be wrong. Then these impressions may never act upon us the second time in the same way as they do the first; in fact, first sensations are always different from those that follow.

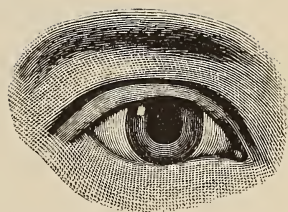
As I have mentioned on a preceding page, it is quite necessary, in reading a person, to study them from a side view of the face, as you are then enabled to observe traits of character you may not see in a front view.

If you take two photographs of a person, one full face, the other a side view, you will see how different the same individual looks in the two pictures; though it does not follow that the picture that portrays him to the worst advantage represents objectionable traits of character, any more than the one which shows him to the best advantage exhibits the best traits of character. Such may be the case or it may not.

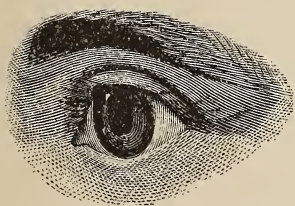
Form is the basis of beauty, and there is always a certain outline of the face which will make the face appear more beautiful than any other outline or position—a fact, by the way, which most photographers seem to know nothing about; so that in getting the best outline of the face you get the best-looking portrait. But the object in studying the different angles of the human face, in the reading of character, is not to get the best-looking view, but to watch for and obtain the different expressions as they come and go, and to observe the flashing, darting, glancing and rapid movement of the eye, so that you see the emotions and almost read the very thoughts of an individual while he is in total ignorance of what you are trying to do. It is not well that the individual should know that you are trying to read him, because that would cause most persons to feel somewhat confused, and present unnatural expres-



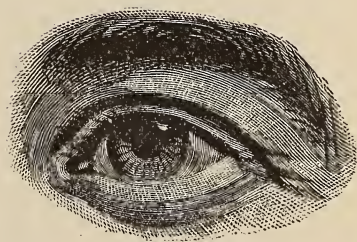
Sternness, commanding, ability, authority, discernment, reflection, resistance, determination. Observe the projecting, overhanging eyebrows.



Love, modesty, tenderness. Represents a character almost perfect as far as good, amiable and moral traits are concerned.



Quick to perceive, wide-awake; impressibility; observe rapidly, but do not retain impressions long, or think intently. Good eyesight.



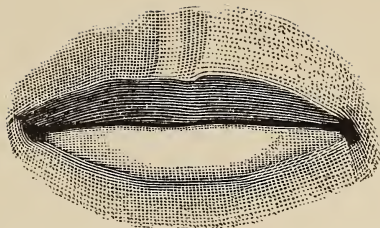
The amorous, sensual, talkative and unprincipled eye. Apt to lead a fast life. Observe the fullness of the under eyelid.

sions ; it would also put him on his guard, and so prevent you from correctly estimating, by presenting his best appearance. I remember a man whose general appearance was that of a plain, unassuming, honest and sanctimonious kind of individual, but whose hidden character did not appear till I observed the expression of his face and eye from a side view. It is not sufficient to study or observe the face as a whole ; but you must scrutinize every feature, and even parts of a feature. If the nose, observe its length, breadth, prominence ; whether concave or convex, sharp or blunt, turned up or turned down at the point. If the mouth, its size, shape ; whether straight or curved, open or compressed, thick lips or thin lips, a rosy, healthy color, or pale, scabby, blue-black, dried-up lips ; if it is the eye, notice the color, shape, size—whether projecting or sunken, brilliant or dull, fierce or mild, whether it looks you steadily in the face during conversation, or is restless, glancing in all directions ; if the chin, whether prominent or deficient, round or square, pointed or indented ; if the eye-brows, whether raised, or retiring from, or descending and projecting over the eye—whether they are covered with little or much hair, whether light or dark, whether they almost meet on the nose or are far apart.

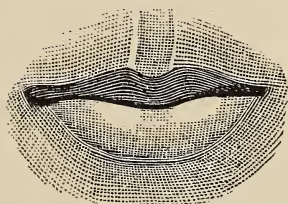
In observing the outline of the face, notice whether it is round, oval, oblong or pyriform. Likewise, notice the color of the hair, its quality—whether straight or curly, soft or stiff, scanty or in abundance. Study the tone and modulation of the voice in speaking and singing. Observe the walk, positions in sitting and standing, mode of shaking hands, the attitude taken while so doing. The manner of laughing, style of dress, whether neat, tasty and clean, or slovenly, whether tightly buttoned up or loose and open. In fact, study a person from head to foot, in every conceivable manner you can think of.

When a person makes a remark, or acts in a manner not quite clear to your mind, ask yourself the question : Why did that person say and do thus ? And do not rest contented till you have found out, if possible ; for in so doing you will gain much knowledge in regard to the operations of the human mind as forming our every-day life and character, and you may likewise discover things you were not seeking to find out.

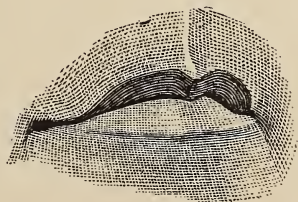
Study people in their public life, their social life, their private life, their domestic life, and in their business transactions ; then, putting all these together, draw your inference, but never decide on the character of a man or woman from any one of these conditions in life, or you may form a one-sided and contracted idea of their



Common, vulgar, lack of refinement, and neither voluptuous nor affectionate.



Showing the under lip protruding beyond the upper. The fullness of the lower lip represents strong social feelings; but its protruding condition signifies a tendency in the disposition of such persons to draw others to them to cause them to succumb to their terms, desires and requirements; a kind of holding back on their part, keeping in reserve; though, at the same time, aggressive in spirit. In enmity an implacable disposition.



Dissatisfaction; sour; over particular; more nice than wise. Poor lips for kissing, and the form scarcely human.

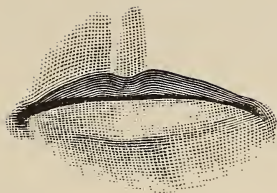
real character. A man may be much censured and abused in public life, and adored in private; and thought little of, yea, even despised in social circles, but a recognized hero in public life or business circles.

Finally, do not judge of a person so much by his great acts as his little acts. Great acts may be performed for show, public approbation, a name, or some selfish purpose; but the little acts always reveal the true and inner character. People are also cautious, wide-awake and guarded in their conspicuous deeds; but in little things they are not, hence they reveal their true nature without being aware of it. Especially is this the case with persons of large secretiveness; the more they try to evade and conceal their thoughts, motives and intentions, the more they show them to a close observer of little things. In fact, it is the act of trying to cover up, that exposes the very things they wish to hide.

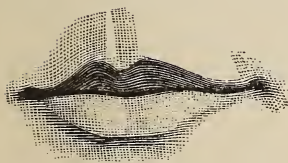
SIGNS OF CHARACTER.

It is not my intention, in this work, to enter into an elaborate description of the signs of character. Most books on this subject are too extensive and complicated for the public to peruse. My aim is to awaken in the mind of the reader sufficient interest to study for him or herself, by mentioning, in a brief manner, a few unmistakable signs.

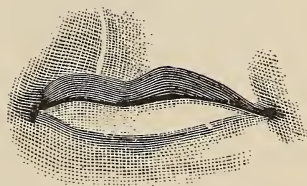
A fine mind is always indicated by a fine organization. As well look for the sun to shine at night, as to see elegance, taste, refinement and delicacy of thought in one whose body is rough, coarse and common. The skin of such a person should be pure-looking, soft, even and of fine texture. The hair should likewise be very fine and soft. Mind molds and rules the body, and not the body the mind; therefore, if the mind is not finely organized, neither is the body. By fineness of mind I mean texture or quality. Every person knows the difference between fine and coarse cloth. The coarse cloth may be the most serviceable for every-day wear, but the fine will be the most valuable, and therefore the most prized and taken care of, and will be used only on extra occasions. So with a fine and coarse mind—the latter may be good and moral, and best adapted for the common duties of life, but the former will be contented only in the higher, loftier and purer pursuits and walks of life.



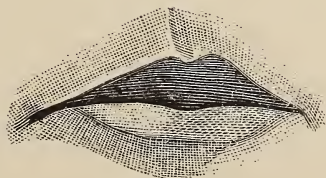
Sedate, serious turn of mind; lack of mirthfulness; deficient in character;
common, mean, with a little vanity; sarcastic.



Sportive, somewhat cynical, active;
affection denoted in the lower
lip. Liable to be fast.



Immodest, indelicate, fond of a gay
and fast life, luxurious living;
high glee.



Coarseness; common mind; the affections more passive than
active; given to sensual thoughts.

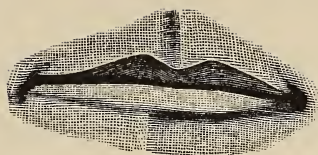
People who are very bold and forward should not be trusted too far ; especially if they are anxious to pry into your secrets and private affairs.

Men of angular, wrinkled, or strongly-marked faces, generally have strong and distinguished characters, whereas persons with unwrinkled, smooth, baby-looking faces, have feeble minds.

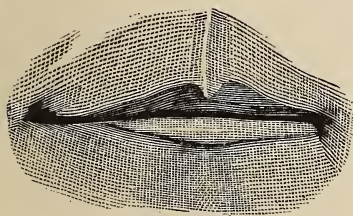
When men and women get drunk and quarrelsome they show and act out their real animal natures—that is, whatever animal, fish, bird or reptile a person resembles in his disposition, he will show to perfection when intoxicated and enraged. If he has a low, vicious, mean or savage nature, he will manifest it ; or if he resembles an animal or reptile of that nature, he will act like the brute he takes after. If a man has a mild, docile and harmless nature, like the sheep, deer or dove, for instance, he will never hurt anybody or be quarrelsome, whether drunk or angry.

A clear-thinking mind is evinced by a dark, sallow complexion. Such persons are generally calm, cool and collected—are definite, precise, systematic and comprehensive in their views and manner of saying and doing things. They seldom get confused in their ideas, and express themselves clearly and positively. A harmonious character, or one that is evenly balanced in the moral, social, intellectual and executive faculties, is manifested, first, by a general fullness and uniform appearance of the head. The skull should present an even surface—no bumps, because they indicate that there is a deficiency of some other bumps (or more properly speaking, organs) near by, or else the other organs are too large, and there is an excess of some kind. A head that presents the appearance of hills and valleys will show inconsistencies and contradictions of character, liable to ups and downs in life. Not only should the head be even, but also equally developed and proportionate. It would be difficult to describe just what shape the head ought to be. A phrenological plaster-of-Paris head, with all the organs marked on it, will give you the best idea. The second sign is proportionate and beautifully or properly-formed features. If the nose is concave or convex, the mouth unpleasant to look at (having a peculiar or objectionable expression around the corners), the chin deficient, and the eyes fixed, staring or evasive, look out for some odd and mean trait of character.

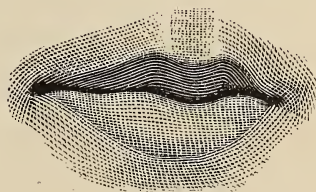
A mind that loves and appreciates that which is beautiful must have beautiful features, which consist in fine, delicate and harmonious combinations of form and attractive expression, manifested through its appropriate form. Form is the basis or frame-work of



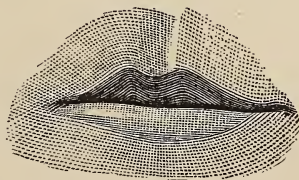
Ascerbity, moroseness; crusty, stringent, self-important; not easily imposed upon. Lack sociability and affection. Have much self-control, and not inclined to dissipation. Observe the lips are thin and compressed. Are also stingy and close in business transactions.



Stiff, set, precise; considerable self-control, but not much affection. Observe the thinness of the lower lip, also a lack of curvature and fullness in the middle, so essential as the sign of an affectionate disposition.



The perfect mouth. Indicative of a whole-souled and generous nature. Good disposition, strong affection; desire for caressing and kissing. The affections both active and passive.



The upper lip projecting over the under lip. Such mouths represent a disposition in their owners to impress themselves strongly upon others; are advancing in manner and behavior, and have generally considerable conceit, egotism, or vanity.

beauty; and two things or conditions are necessary to produce human beauty. First, the body, which is form; second, the soul or spirit, which gives expression through the form. These two qualities combined constitute what we term beauty. When I speak of beauty I mean the highest type. In some persons we see an excess of mere physical beauty; in others, an excess of mental and moral beauty; and in a third class we see the physical and moral about equally combined. So there are many kinds and combinations of beauty, just as there are many kinds and combinations of colors. There are likewise many different tastes in regard to beauty. What one person admires another does not. So in regard to colors; some like red, some blue, some green, some violet, and so on. As a rule, people like colors according to their passions or sentiments, and they appreciate and are fascinated by that kind of beauty which is a reflex of their own mind or soul.

It is an old saying that beauty is only skin deep. I do not consider that true beauty in which the moral and social faculties do not lend their molding influence. Snakes have pretty skins, but we shudder at the very sight of them. A pretty face, therefore, that, on close inspection, reveals deceit, cunning, or any kind of wickedness, cannot be called beautiful. Addison has justly said that no woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech. It is by the force of thought, that the expression of virtue or vice is written upon the countenance, and the features improved or degraded. Beauty of mind and beautiful features are therefore inseparably connected; for as a man thinketh so he will appear, and his face will be a mirror in which a skilled physiognomist can discern the ruling passions of the soul.

Beautiful eyes, having finely arched and dark eyebrows, are not common in men, and they indicate, in the man who is fortunate enough to be so divinely blest, a genuine, natural-born artist—one who has the soul to appreciate that which is beautiful and lovely. In woman they denote a love and desire for pleasure, beauty, and the opposite sex, combined, very often, with a good deal of deviltry. The characteristics of this eye may likewise be found the same in both sexes. Wherever a lovely eye is seen—whether in man, woman or beast—there you will find some admirable trait of character; and wherever a mean-looking eye is to be seen, rest assured there is a mean disposition of some kind behind it.

A person with large, round, full and projecting eyes, that in appearance resemble those of an owl or a cat, has a disposition that

is either timid, stupid, foolish, double-dealing or two-faced, and generally acts as though he were half-frightened, half-scared and afraid of you.

Excessive passion or abuse of the sexual organs shows itself in and around the eyes—gives a sort of dull, heavy, striking and sometimes fascinating look.

Laxity of the passions causes the lips to separate, open, and imparts to the lower lip a drooping, hanging appearance ; while self-control and stringency cause them to close and present a tight, compressed appearance. When both conditions are equal—that is, the passions strong, but under control, the lips will have a full, curving, but closed and natural appearance, neither open nor compressed.

Pain is objectionable, though not injurious ; pleasure is agreeable, hence the love of it, like money, knows no bounds, and has a tendency to lead one into excess. Therefore, those most fond of pleasure are in the greatest danger of being led astray and finally ruined.

There is great necessity of being guarded and cautious in reading persons from mere appearance, or their assumed, affected and dignified mode of conversation and actions. Persons that are reticent, reserved, evasive and mysterious in their ways of acting and general conduct, are subjects of suspicion, and to be mistrusted more than those who are just the opposite.

Although much has been done to enable us to perceive the character and disposition of the mind from external signs in the body, there is need of other discoveries. The same faculties manifest themselves in various ways in different persons. It is the education of the faculties, or lack of it, that makes up the diversity of their manifestations as much or more than the faculties themselves. Hence the phrenologist, before he can be perfect, must discover a method by which he can determine or read in what manner and under what influence each faculty has been developed. I believe that these conditions, and the peculiar disposition of each person imparted by the animal propensities (or the organs lying at the base and interior of the brain) must be observed from the expression of the countenance.

Sharp, bony knuckles, indicate persons that are fond of physical exercise, hence are good walkers and workers ; but fleshy hands, that scarcely show any knuckles, belong to lazy persons, and if the flesh is soft and flabby, they are simply useless individuals to the world—almost too lazy to exist. They prefer to sit down and

take things easy, or ride everywhere they want to go, and are perfectly contented in doing nothing, except to eat, drink, sleep and lay around the house.

The more people develop their selfish natures the more they cramp their souls and the smaller they become; on the same principle that women cramp their waists by tight lacing, injuring their health and spoiling the natural shape of their bodies. Thus selfishness injures the character of the soul and mars its facial expression, whereas generosity expands the soul and makes it beautiful.

A person of taste and refinement may be known by fine, soft and neat hair, while a dirty, slovenly person, will have coarse hair and an untidy, slouchy appearance to the whole head. The fine hair of the rabbit, in contrast to that of the hog, will serve as an illustration.

Goethe says nothing is more significant of man's character than what he finds laughable, and I may add, than the *kind* of laugh. Rowdies may be known by their laugh on the street as far as they can be heard. Wise men and fools do not laugh alike, nor do rough, ignorant people, laugh the same as the refined and intelligent. There is the suppressed, secretive laugh, in contrast to the loud and open. The giggling laugh, and the hearty, whole-souled laugh, are easily distinguished and recognized by observation and attention. There are few things more depressing to the mind and injurious to the body than grief, fretting and turning one's self into a sort of living sepulchre; or more healthful than hearty, whole-souled laughter and a cheerful, contented mind.

Sagacity is indicated by a short, round neck, which seems set in the shoulders, as Dr. Simms, the physiognomist, justly observes. Napoleon Bonaparte and D. L. Moody, the evangelist, are good illustrations.

All savage and destructive animals have heads formed on the broad and flat, or round principle, such as lions, tigers, leopards and rattlesnakes. All timid, docile and inoffensive animals have narrow heads between the ears, and are generally long-faced, like the horse, deer, hare and rabbit. So men, as a rule, with wide heads from ear to ear, have more force, management and executive ability than men with thin heads. If the head is very broad and deficient in moral and intellectual faculties, then the possessor of such a head may, on provocation, become rough and brutal in his treatment of animals or other persons. But when a wide head is well-balanced with the intellectual and moral organs, you have talent,



ALLEN PINKERTON,

The great and perhaps foremost detective in the United States;
also author of "The Expressman and the Detective."

He has a large amount of vitality, good perceptive, and very large secretiveness. He can smell a thief a mile off, and knows how and where to look for him. The width of the head indicates large executive ability, which, together with a strong constitution, gives him energy, and enables him to prosecute, follow up and accomplish whatever he undertakes.

worth and power combined. A person with such a head will try and develop, put into execution or carry out any new or general idea he may have—in other words, thoughts become actions. Hence, force, energy, policy, push, management and business ability or tact is generally found in such heads, though a man may have large energy, will power, enterprise, ambition and business ability where the head is long and of only average width, as also a man with a wide head may be so constituted as to lack executive ability; the reader must take observations in order to discriminate for himself.

Whenever a man aspires and claims to know or do something, or advocates any new truths or doctrines that are not fashionable or popular to the public mind, their prejudice will at once be aroused and they will denounce him as a quack or humbug. On the same principle, when an individual assumes to know more on a given subject, and attempts or offers to give instruction to a conceited person, he will turn up his nose, despise and reject not only the information, however valuable it may be, but also the individual, and most likely, if in his power, hold the person up to ridicule and scorn, or when the opportunity is afforded, make all sorts of fun out of the subject and person. Such is generally the course of action pursued by people (of whom there are not a few) who are altogether too wise in their own conceit.

EXPRESSION.

It is the exercise of the faculties that gives expression to the face; and as no two persons have exactly a corresponding combination of faculties and temperaments, so there are no two persons possessing the same look, appearance or likeness. Each faculty stamps its own peculiar language upon the countenance. A dormant faculty makes little or no impression upon the face. It leaves a vacancy; the language of that faculty is not there. Active benevolence gives a beaming, urbane look; agreeableness imparts a winning, pleasing look; amateness, a fascinating look, but if perverted, a lascivious, tempting and wicked look; resistance and firmness, a set, stern look; language, an expressive appearance around the eye; ideality, a beautiful look; self-esteem, a dignified look; causality, a thoughtful look; and so on. The larger and more active the faculty, the more marked will be its character upon the face. But it is the combination of all the faculties that gives the

identical, definite look to each individual. Hence, the secret of reading a person by the face is in the ability to discern, by mere expression, what faculties or qualities of mind are pictured on the countenance, and to discover whether they are used in a proper direction or in a perverted manner. We are attracted or repelled according to the language of the faculties we most admire; and I suppose we like to see in others the same qualities of mind we possess ourselves. Is not this the theory and secret of love?

Perfection of character depends on the perfection and harmonious development of all the organs of the mind and body. They must all be of equal size and strength. The temperaments and the organic quality must also be equally combined.

The greater any given organ or faculty, the greater will be its power, its capacity of enjoyment, and the more will it require to receive satisfaction.

It is the organic quality that gives tone, grade and value to one's character, talents, feelings and thoughts. If that condition is large, the whole nature, physical and mental, is of a high type and standard; but if deficient, then it is altogether low and common, and the mind is more of an animal and earthly nature, no matter what may be the size of the organs. The faculty of conscientiousness cannot be relied upon, as it may lead to the selfish propensities and animal desires. Mirthfulness, with such an organization, would manifest itself in foolish jesting, and, if destructiveness was also prominent, would delight in tormenting other persons or dumb animals, just for fun; but in a higher nature, mirthfulness would be intelligent wit. Amativeness and conjugality, with a high and finely-developed organism, would be pure, true, exalted and spiritual love; but with the opposite condition, would be common, tending to a mere animal feeling, even if moral—and if not moral, would be low, base and degrading in their influence; and so with all the faculties of the human mind. In observing character, therefore, the organic quality is the first thing to be observed, as that is the foundation upon which the whole man is built, and the key that unlocks the entire character.

The lines and expression around the mouth betray and reveal the state of the heart, as to whether it is good-natured, mean, sarcastic, sensual, refined, peaceful, happy, disappointed, sour, etc.

The finer the features, the smoother and more delicate the hair, the more so will be the condition of the mind and feelings. A rough face, a rough mind or character. One thing* necessary in reading character is the ability to discern the size and relative proportions

of all the faculties, and to tell the kind of feeling and talent different combinations of faculties will produce—just the same as an artist can tell what color a combination of other colors will produce, or the chemist what will be the effect of a mixture of different chemicals, or of the same colors and chemicals in different proportions.

In the mental process of reading a person, we first perceive the expression, and from that conceive the character. Perception arises from the action of the perceptive faculties, located immediately over the eyes and nose; conception, from the reflective faculties, located in the upper part of the forehead. In the central part of the forehead are located most of the literary faculties.

It is the largest and most predominating trait of character that gives to the eyes their peculiar look—that expressive cast, that which we most notice and are influenced by; hence, the expression of the eyes changes as fast as our thoughts change and the different faculties are brought into action. The eyes, therefore, become a mirror in which are pictured, as they come and go, all the thoughts, feelings, emotions and passions of the soul. How easy it is to see the presence of anger, joy, sadness! So, in like manner, if we study until we become familiar with the different kinds of expression, we can observe the language of every change and condition of the mind.

What a magnetic or fascinating appearance is imparted to the eye when lit up by active amateness, agreeableness and approbateness! Secretiveness and mirthfulness are likewise conspicuously manifested in the eye.

Whatever persons notice most in others clearly indicates the ruling trait of character in themselves. If they notice dress in preference to anything else, then dress is their chief desire. If words and actions are criticised, then it is character and quality of mind that is predominant in the observer. Artists notice features, expressions and beauty; fashionable and amative persons notice the style and physique of individuals, and so on; each one trying to find in others what is a reflex of their own mind.

The face, as a whole, with its accompanying expression, reveals one's nature and animal propensities. It likewise shows whether the faculties are active or passive, while the head shows their size and proportion to each other. Every feature of the face has its appropriate manifestation. The forehead portrays the amount of intellect. The chin tells us how much virility, ardor, intensity and the *kind* of affectionate desire one possesses. The mouth shows how much affection one has—whether friendly, sociable, warm-



The peculiarity of this nose is that it all seems to be crowded down to the point. It projects far out from the lip, but does not turn up or down. It is an uncommon nose; and after considerable study, I noticed and concluded that it belonged only to persons having a clear, natural insight into business affairs, being able to see what will pay, and to make it a success, imparting what I propose to call *business scent*, for such a man can smell business as easily as a dog can smell and trace his master.



Pert; quick to feel, think and act. Easily offended over trivial things, but will not retaliate if left alone. Not much force of character.

hearted or the reverse. The nose represents the selfish traits and propensities—those qualities of mind that make men bold, fearless, aggressive, far-seeing, defensive, determined and accumulative. But the eyes—those two magnetic stars—what do they mean? That is a question, reader, easier asked than answered. There seems to be a mystery about the eyes which has never yet been explained. What a depth of meaning, what a mine, what a store-house, in which seem to be deposited things good and bad! How anxiously we look into them and try to discover what is behind! If we could only read the thoughts they convey! And what a mental effort we sometimes make to do so! But, after all, we have to give it up; they are too much like a policeman's lantern—the longer we look, the more blinded and confused we become. To see through a thing and discover what is behind, is not so easy as to get behind and see what is ahead.

Two things, however, are evident: First, all eyes are not alike; second, they do not affect us in the same manner nor exercise the same power over us, neither do any two individuals. I therefore conclude that the eyes reveal (or are an index of) the kind, quality and nature of the mind, spirit and soul. These three words are sometimes used to express one and the same thing, yet each word has its peculiar, specific meaning.

Mind is used to designate the intellect, understanding—the mental process of thinking, willing and choosing; also, inclination, desire, intent, purpose. Mind may likewise be termed the operation of the spirit upon the faculties, bringing them into activity.

The word spirit means life, ardor, vivacity; great activity or peculiar characteristics of mind and temper; disposition of mind, intellectual or moral state, cheerfulness, enterprise. It may also be used to indicate the highest principle in man.

By soul, we mean any noble manifestation of the heart or moral nature; the seat of life and action; the rational and emotional part of man's nature. Of course, these definitions are intended to represent the spirit as connected with the body.

From the above definitions, I presume it will be clear to the reader what is meant by the mind, spirit, soul, or whatever you choose to name that part of man manifested in the eye. And here let me say that the quality or nature of the soul, as to whether it is pure and exalted, or gross and low, can be determined by the organic quality.

The eyes, therefore, express every emotion of the soul, the quality of the soul and its present moral condition. They seem to

be the window through which every faculty peeps out. Eyes differ in color, form, size and rapidity of motion.

Black eyes are deep as the ocean, artful, crafty, treacherous—a smouldering fire that may burst into a full blaze at a moment's notice. They are generally retiring and reserved, and sometimes full of deviltry. The ways of a wicked person with black eyes are past finding out. So much for the bad qualities. The good qualities belonging to black or dark eyes are frankness, a confiding disposition, affection, plain-speaking, truthfulness and a good degree of power, determination and force of character. Many black eyes are beautiful, magnetic in their effect, and indicative of a true, noble character. But, reader, never trifle with such, nor play any mean tricks with them, or they may take fearful revenge; you can go just so far, but no farther; and once aroused, they give no quarter and know no such thing as mercy. I remember a small, handsome-looking woman, with large, black eyes, who put on considerable style, and presented the appearance of a delicate, lady-like woman. Those black full moons of hers had captivated four or five young men, to whom she had promised her hand in marriage. One of them didn't exactly like that kind of fun, and so followed her up, causing her to apprehend danger. While talking with her upon the subject, she declared if he came near her she would shoot him. I replied she certainly wouldn't have the courage to shoot a man, when she coolly walked over to her bureau and took out a pistol, remarking, in an emphatic manner, "Wouldn't I?" I concluded she would. Another black-eyed woman told me that if she ever found out her husband was not true to her, she would certainly shoot him.

Small, flat, light eyes are cunning, evasive, sly, manoeuvring, deceitful; apt to lie, cheat, and with acquisitiveness, steal. Their deceitfulness is different from that of black eyes. Light eyes resort to a good deal of device, contrivance and stratagem. They are full of tactics, policy and management, and can keep things to themselves, with little or no desire to impart them to others, unless it is something that weighs terribly upon the mind. Black eyes are not good at keeping secrets. They may, through conscientiousness or friendship, keep things committed to them as a secret trust; but should enmity ever arise, they may betray you.

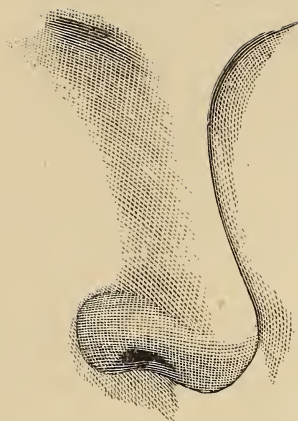
Light eyes would not speak a thing right out, but work to your disadvantage in an underhand way—at the same time pretending probably to be your friend, and make themselves quite agreeable; but the black eye would come right out, declare war and open fire

Light-eyed enemies are snakes in the grass; black-eyed ones will show their enmity, and fight in the open field, though they may have a very treacherous way of doing it—something like the Indian, for instance. The fact that Indians fight behind trees as much as possible, or some other defensive place, is because that is their mode of life and warfare, and their only means of protection against a trained and armed military company. What I wish to impress upon the reader is, that they do not conceal their feelings, and pretend to be friendly when they are not. Light eyes conceal their character, their feelings, emotions, intentions and purposes, and, though they may hate and despise a person, will seldom manifest it unless in some manner compelled to do so. There are, however, many amiable, devoted women among this class, as well as men. having strong, silent love, with tenderness and sympathy. The conditions peculiar to both kinds of eyes are all right if governed by the intellect and moral faculties; but, when perverted, then look out for their evil manifestations, as already described.

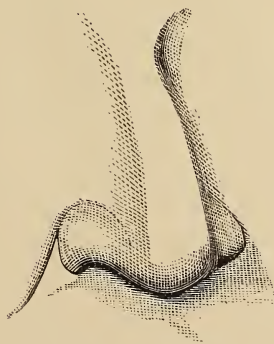
The more round the eye, the easier will it receive impressions, observe and gather ideas; and the sooner, also, will such impressions be lost or forgotten. The narrower the eye, the slower will it be in gathering facts, receiving ideas, or coming to a conclusion; but its possessor will retain knowledge much longer after it is acquired, and such persons are slower but more deliberate in judgment. Small, especially in children, are dull and slow to learn; while large are quick to perceive, full of life and vivacity. The brighter the eye, the more will the individual resemble his or her mother. Eyes that are slow to move, are slow in thought and act; while eyes that move rapidly belong to minds that are wide-awake and quick as lightning.

The hair indicates fineness or coarseness of feeling, tone and strength of character, and the constitution, also the temperaments. Auburn hair denotes quick susceptibilities. Black hair is accompanied with the bilious temperament, which gives power, strength and endurance. Light hair means delicacy, fineness and lighter tone of character—almost the opposite of black hair. Red hair belongs to the sanguine temperament, gives intense feelings, fiery, ardent, hot-blooded and passionate. If curly, emotional, and impulsive. Straight hair denotes mildness or tameness of nature.

Red-haired persons should pursue out-door employment, as they need all the pure air they can get. Fine, light-haired persons can pursue any light or in-door business, and are not adapted for heavy



A well-formed nose, indicating strength and development of character; long-headed. Observe the sign of originality, as seen in the drooping septum. It renders a person rather odd, and unlike any one else in their way of saying and doing things. Are particularly interested in anything new—new theories, plans, sciences, etc. Quite reformatory in character.



The Jewish nose; commercial, trading, speculating; love of money, property, etc. Slow to act, suspicious and reserved. Observe the width of the lower part of the nose, where it joins the nostril.

work. Dark-haired persons can endure a considerable amount of labor of almost any kind. The coarser the hair, the more so the individual in thought, feeling and manner, and *vice versa*.

Men of properly developed and prominent character are so marked in their appearance, that, once seen, they can be easily recognized anywhere; whereas common-place persons are more difficult to distinguish and remember.

He who does not vary the intonation of the voice in speaking lacks self-control.

Men cannot think and act rightly on any subject, or have clear and proper ideas, unless all their faculties are brought into active and equal use.

It is the mental, passional and emotional temperaments combined, that give energy, go-aheadativeness, impulsiveness and intensity of feeling and action. They cause a person to throw the whole soul into whatever is to be done, especially in speaking, acting or writing.

A person with a healthy and equally-balanced condition of faculties and organs attracts (or causes people, things and circumstances to succumb or place themselves under his influence or at his command) without any special effort of his; while an individual having an organization which is the reverse, could not, with special effort, secure the same results and power.

When the lips have a pure, fresh, cherry-red appearance, the blood is in the same condition, and the health good; but if they look dry, scabby, blue and sickly, the blood is in a very bad state.

Lips that are full and red, having a cushioned appearance, indicate a great amount of affection, fondness for caressing and kissing.

Lips that are thin and compressed are wanting in affection, and indicate their possessor to be cold-hearted, deficient in sociability, and stringent, but having much self-control.

Lips that are naturally open may mean laxity of the passions, or a desire to be praised, or both.

Be on your guard with the individual whose mouth has a disgusting appearance, a sarcastic expression, objectionable lines around it, or one corner drawn up in more than the other, unless by injury.

A very large mouth denotes animalism, coarseness or vulgarity; a straight mouth, a common or undeveloped character—nothing of the beautiful or artistic. Large mouths; however, are essential to good speakers, giving flexibility, so that they can express themselves easily,

A prominent, pointed chin, signifies ardor, impulsiveness in regard to the affections. A deficient chin denotes a lack of virility.

A broad, full chin, means strong, enduring, unchangeable affection; while a narrow, pointed chin, has much intensity, but less power and consistency.

Many persons think the nose of very little importance in reading character, but it is just the opposite. It represents masculine and feminine qualities more than any other feature—shows how much power and force of mind one has, and how much of the commercial, aggressive and martial spirit—shows whether one is long-headed enough to see into a mill-stone, or no farther than the point of his nose; it shows whether the character is weak or strong, whether the disposition is of a turn-up or turn-down nature. If the nose is concave and turned up a little at the point, whenever such persons become offended (and such individuals take offense easily), they will manifest a sort of turn-up, go-off, get-away, leave-you-alone, sort of spirit, and act as if they were afraid to have anything more to say or do with the offender. Certain animals will act in a similar way. Take pussy, for instance. Do something she does not like, and she goes off to another part of the room, and looks at you in a half-frightened, suspicious manner, as much as to say, You contemptible thing, what do you mean? and why did you do that? For the turned-up nose has likewise an inquisitive disposition; but pussy never seeks revenge by making any attack upon you at any future time, nor has she just the kind of nose I have been describing; nor do human beings with this kind of nose seek retaliation or revenge in the future—they are generally contented to leave one severely alone. But the convex nose, turning down at the point, in eagle fashion, is just the opposite. Do them an injury, or an imaginary evil, and they will wait for an opportunity to pounce upon you like an eagle upon its prey—not physically, perhaps; but in some manner they will take the advantage of you, it may be in a business transaction, or in the way of an injury to your character. The story of the tailor and the elephant somewhat illustrates this shade of character. A tailor was in the habit of tormenting an elephant by pricking him with his needle. The elephant did not resent it at the time, but went away to a pool of the dirtiest water he could find, and sucking up all he could carry in his proboscis, returned to the tailor, and gave him the benefit of a good ducking. While examining a person having a nose of this description, I remarked that, if a person took the advantage of him or did him an injury, he would try to get even with him sometime, if it was years

afterwards. The subject replied that he would, if it was a hundred years afterwards. Such persons never forget an injury.

The convex nose also indicates combativeness—the opposing, resisting, fighting and energetic spirit.

When the central part of the nose, where it joins the face, is wide, it indicates a commercial spirit, love of money or property, and desire to accumulate. When narrow, it means deficiency in that respect.

Where the nostrils are wide open it is a sign of good breathing power; when narrow, a deficiency.

The manner of walking corresponds and harmonizes with the habits and disposition. A slouch and a sloven hang out their signs as they walk. A man of ambition, energy and hope will walk rapidly, briskly, and take long steps.

The man who has much firmness and precision in his character will have just that kind of a walk.

Those who have an easy, graceful walk, will do things in like manner; while those who seem to make an effort to walk, work and labor as if it were a task.

Beware of persons who, when viewed from behind, have a sort of mean, shuffling, secretive kind of walk. They move along as though they were afraid to use their legs.

Those who step heavily on the heel generally have much solidity and firmness of character. Those who walk tip-toe fashion have rooms to rent in the upper story.

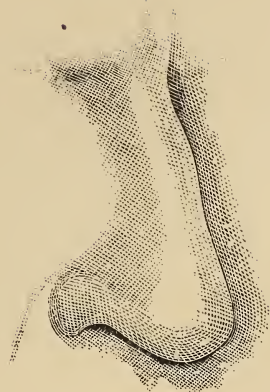
Those who walk very lightly may have a light, mirthful, sentimental kind of character, or possess secretiveness or cautiousness, or all combined.

A person who is overflowing with conceit, egotism and vanity, will not only show it in the face and eyes, but in the dignified, self-complacent, pompous, I-don't-care kind of walk. The head will also be erect or slightly elevated. A man who is brim-full of business, walks in a hurried and somewhat excited manner; while one who has made a fortune and retired, walks along cool, easy, leisurely and indifferent.

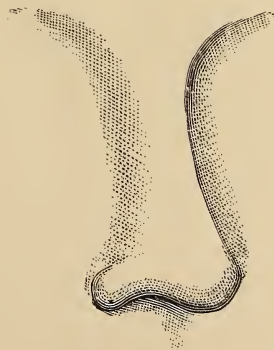
Large self-esteem and firmness will not only cause their possessor to walk erect and stand straight, but also to sit erect, scarcely bending the body in any position.

Sitting or lounging in a careless manner generally denotes deficient self-esteem.

Persons who have a restless, craving, passionate nature, are never contented unless witnessing or taking part in something

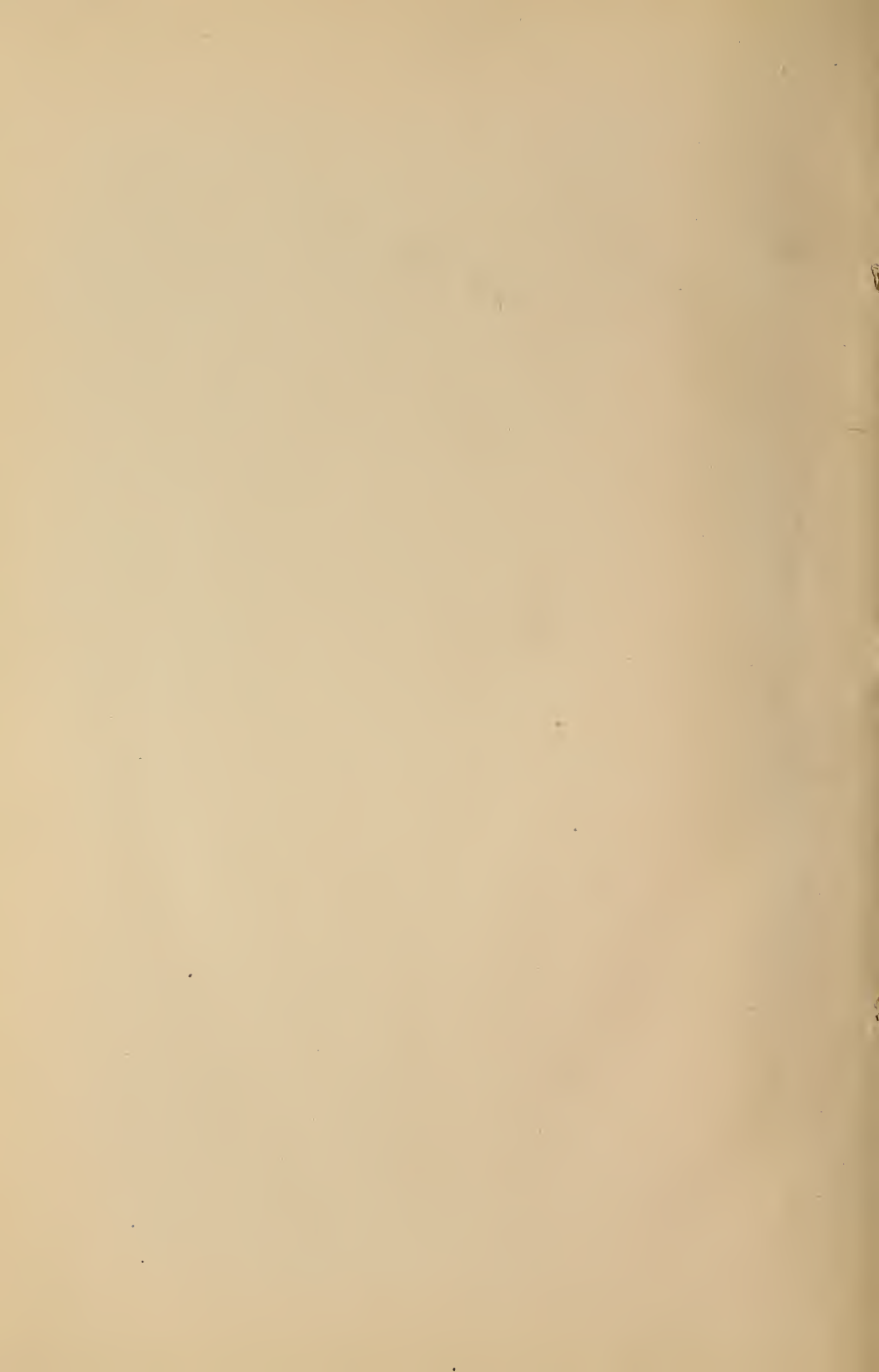


The Roman nose; generalship, long-headed, far-seeing; combative; great force of mind; argumentive, opposing, resisting, conquering and subduing. Observe the convex shape, which is always indicative of a combative spirit in some form.



The Celestial or Baby nose; mild, docile and amiable disposition; likewise indicative of female character. The opposite of the Roman nose. Observe its concave shape.

exciting, such as gambling, horse-racing, or any of the sporting games, attending some sensational play or fashionable ball—will indulge in stimulants of some kind, such as wines, liquor and tobacco. A woman who chews gum and has little ambition for anything else than to dress and attend fashionable, showy places of amusement, and visit drinking restaurants, has generally the same elements of character; and if she conveniently could, would go anywhere and everywhere that a man does. The common habit of picking the teeth indicates a sort of craving, uneasy nature, one fond of some kind of excitement. The constant practice of many, in picking their teeth for half an hour after eating, and even between meals, and swallowing all the corrupt matter, is just about as dirty and irritating a practice as picking one's nose. Tooth-picking, gum-chewing, tobacco-chewing, and even smoking, are all exciting and injurious habits. No one of them beautify or lend any charm to the face or character.



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